

vāca-mana-buddhi-vaśena niścari LV 177.9, cited Śiṣ 240.9 (vs), or perhaps understand sāmagri pratiṭya (a)taś ca°, depending on the totality, and hence by force of voice, mind, and consciousness, this (utterance) has gone forth; dharma (acc. pl.) pratiṭya-samutthita buddhvā LV 308.13 (vs); pratiṭya-jātā (dharmā ime) LV 340.3 (vs); pratiṭya-samudāgataṃ jagac chūnyam LV 375.11 (vs); pratiṭya-samutpannam dharmam Mv iii.61.3; pratiṭyāvātārobhayāntadr̥ṣṭisamatikramaṇa-cakram LV 423.2, the wheel that transcends the false view of two alternatives (see next passage) by penetration of (what exists) by depending (on other things, Tib. rten ba la hjug śin . . .); ubhayānta means, not the extreme types of behavior, violent asceticism and sensuality (see *pratīpad*), but the notion of contrast between oneself and others, as is shown by Gv 469.9 ātmaparasamjñā-dr̥ṣṭi-vigatena pratiṭyāvātārajñānena; so also pratiṭyāvātārāvīruddham (so read with 1 ms. for Lefm. °ddha-; Tib. . . mi hgal ba, and in a new, separate, phrase zhi ba = śāntam) śāntam LV 423.11, unhindered thru penetration of . . . (as above), and calm. Cf. next.

pratiṭya-tā (abstr. from prec.), in *sattva-pra°* Gv 473.22, the fact that creatures are dependent (in origination, on ulterior causes).

pratiṭya-samutpāda, m. (= Pali paṭicca-samup-pāda; commonly taken as cpd. in both languages; see *pratītya*), origination by dependence of one thing on another; applied to the celebrated 'chain of causation', the (usually twelve) steps of which are the same as in Pali, from avidyā to (a compound ending in) upāyāsa: elaborate analysis Śāl 76.13 ff. (valuable discussion by LaVallée Poussin), cited Śiṣ 219.10 ff.; more briefly Dbh 48.23 ff.; schematic lists of the terms, Mvy 2241-58; Dharmas 42; SP 179.4 ff.; Mv ii.285.8 ff.; 345.13 ff.; iii.448.12 ff.; Av ii.105.16 ff.; KP 61, 62; Suv 193.9 ff.; an approximate, not quite complete, analysis in reverse order (some of the above lists have this order or both together) in LV 346.1 ff.; the name is found, without listing of the terms, LV 181.19; Mv ii.416.20; 417.5; iii.314.4; KP 94.2; Divy 300.18; 487.24; 547.19; 549.12, 15; Av i.287.14; Gv 89.13, etc. The standard list may be cited from Mvy 2241 ff., where the twelfth item is split up into its elements, not put into a cpd. as often: 1 avidyā, 2 saṃskāra (here sg.), 3 viññāna, 4 nāmarūpa, 5 saḍāyatana (here sg.), 6 sparśa, 7 vedanā, 8 tr̥ṣṇā, 9 upādāna, 10 bhava, 11 jāti, 12 jarā-maraṇa, śoka, parideva, duḥkha, daurmanasya, upāyāsa.

pratiyati = *pattiyati*, q.v. (cf. also next), believes, trusts: °yasi Kv 54.12, 16; impv. °ya Mv ii.223.20 (mss., Senart em. *pattiyati*); °yatha Sukh 97.5; 99.6; °viṣyanti SP 36.7; 37.10 (in both Kashgar rec. *pattiy°*).

pratiyapayitar, read °yāp° (n. ag. to caus. of *pratiyati*, cf. *pattiyati*, caus. °yāpayati), one who causes to believe or trust (in, loc.): °tāro (sc. bodhisattva-) bhūmiṣu Gv 463.3 (2d ed. *pratiyāp°*, which seems implausible).

-**pratiśa**, °sa, see *a-pra°*, *sa-pra°*, *su-pra°*.

pratodana, nt. (Skt. pra-tud- plus -ana), thrusting, poking, in āṅguli-°nam (= Pali āṅguli-patodaka), poking with the fingers, tickling: Mvy 8488; Prāt 518.6 (Chin. *chatouille*).

pratyamśa, m. (prati plus Skt. amśa), (individual) part, portion, share: SP 446.8; LV 90.8 (Bhvr., te sama-guṇa-°śas te tathāgataguṇa-°śas); Divy 30.5 f.; 132.29 ff.; Śiṣ 129.4.

pratyakṣa, adj. (cf. °kṣin; once in nearly the same mg. in Skt., with gen., °kṣāḥ sarvadharmāṇām Mbh. Cr. ed. 3.181.15), seeing before the eyes, witness to, with loc.: LV 146.2 (°kṣo bodhisattvasya lipijñāne), 7 (vs; atra °kṣu); 257.14 (Bodhisattvasya guṇeṣu °kṣās); Av ii.139.8 (guṇeṣu); Divy 71.8 f.

Pratyakṣadeva, n. of a former Buddha: Mv i.141.7.

pratyakṣa-dharman (?), see *dharman*.

pratyakṣin = *pratyakṣa*: in comp., tat-pratyakṣin-ām Jm 128.8.

Pratyagrārūpa, n. of a former Buddha: Mv i.138.1. **pratyajati**, abandons; gdv. *pratyaktavya*: -sarvāṅ-gapratyāṅgāni °vyāni Gv 411.2 (prose).

praty-adhiṣṭhāna (nt.; noun cpd. of prati plus adhiṣṭhāna), separate, several, respective (prati) basis: anyabhavagati-°nam ca karoti (subject bhavaḥ, in prati-tyasamutpāda) Dbh 50.11, makes the respective basis for entrance into (various) other births.

pratyanukampate, is correspondingly compassionate: (te cāśya sarve . . . bhrātur iva) kalyāṇair manobhiḥ °pante, evaṃ kalyāṇamanah-°pitasya (ppp.) . . . Bbh 155.13 f.

pratyanubhavati (= Pali paccanubhoti), (1) generally, experiences, undergoes, often indistinguishable from (Skt.) *anubhavati*: °vati Mvy 7280 = Tib. so sor myoñ bar hgyur, experiences severally (cf. 7281 vedayati = Tib. myoñ bar hgyur), but it is doubtful whether prati should ever be rendered *severally* in this cpd.; a possible case is sukham duḥkham °vati Karmav 56.21 and 57.3, where for 56.21 Lévi says *éprouve respectivement*, but in the close parallel 57.2 *anubhūtam* is used, without prati; on the other hand, in many cases the word refers definitely to what is experienced as a result of past deeds, so that one is inclined to render *prati in return, as recompense*; so in Karmav above, and in: (paśyantu . . . anīṣṭam) phalavipākam pratyanubhūyamānam (in hells) Bbh 151.19; karmāṇām (karma-) vipākam °vanti Mv i.16.13; 18.6; (Pūrṇena) karmāṇi kṛtāny upacitāni ko 'nyah °viṣyati, who else will experience (in return, sc. the effects of) deeds done and accumulated by . . . a familiar cliché, Divy 54.4; 131.9; 141.9; 191.14; Av i.74.4; 80.10, etc.; puṇyaphalam °bhavataḥ (gen. sg. pres. pple) Divy 213.26, and °bhavanti 222.3; sukham °vāmi Divy 10.14; 11.30; sukhāni °bhavyeṣu Suv 113.8; 127.16; duḥkham °vāmi Av i.339.3; vividhā duḥkhāni °bhavanto (pres. pple.) Mv i.27.3; duḥkhāni °viṣyanti SP 78.1, and °vanti 2; kam artham °viṣyati, or °vati, what advantage will (does) he experience (in recompense)? Av ii.140.10, 11; 141.10, 11; 142.8, 9; there is, however, no clear evidence of the notion of *recompense* in duḥkhāni °vanti SP 77.14; saṃsāraduḥkham °bhavataḥ . . . sattvān dr̥ṣṭvā Gv 319.10; and in some cases such a notion seems improbable or even impossible, as in: (Māyā) na codaragatāni °vati LV 71.7; mahatim ratim °viṣyatha SP 80.2, you will enjoy yourselves very much; ratikriḍām °vati Divy 531.7, enjoys love-sport; praśāsana-ratiḥ (so both edd.; prose, no v.l.; but an acc. is certainly meant, as Foucaux's transl. correctly renders; read °ratih or °ratim?) °vati LV 16.5, (a cakravartin) enjoys the pleasures of rulership; (nagaraparva) °vitum Av i.122.3, to take part in (experience, enjoy) the city-holiday; divyamānuṣim śriyam °viṣyati Divy 262.20; 263.7, 20-21 (predicted of an unborn child); idam . . . duḥkham na kadācit °vanti . . . yādṛśam vāyam °vāmaḥ Kv 25.13-14; also 27.8, 21, 22; (2) with object *magic power* (rddhi, etc.), uncertain whether mg. is *experiences, enjoys*, as prec., or *gets, acquires* (so *anubhavati* in Pali, CPD): anekavidhām rddhim (Dbh rddhividhim) °vati Mv iii.409.2; Dbh 34.24; anekavidham rddhiviṣayam °vati Mvy 215, where Tib. myoñ bar byed pa, makes experienced; but in mentioning one of the specific powers of rddhi, in the sequel to the same passage, Dbh 34.26 and Mvy 218 āvirbhavam (Mvy āvirbhavati) tirobhavam api °vati, substantially he is able to appear and disappear by magic, Tib. on Mvy simply hgyur, prec. by 'terminative' (in -r), attains to (the power of) . . . perhaps so in Dbh 82.19 (sa tām sarvāṃ samādhīm samāpadyate ca . . . samādhikauśalyānugataś ca yāvat samādhikāryam tat sarvam) °bhavati, . . . until he attains (? experiences? or perhaps reaches in the sense of is adequate to, see 3 below?) that whole matter of the samādhis; (3) suffices for, is sufficient to produce (= *anubhavati*, q.v., and in passage parallel